

REINCARNATION

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USING THE FORCES OF KARMA

We are not to assume that the forces stored in the unseen arcana of Nature as the results of Man's æonian struggles for self knowledge are to be regarded as necessarily productive of suffering when used again. Of course much of Man's karma brings joy, upliftment of consciousness and peace.

But even the forces stored to represent the results of erroneous effort in the past may be balanced against "good" karma by Those Who possess the exalted authority to undertake such mighty responsibilities. This method of adjustment gives the greatest encouragement to Those Who view in completeness the predicament of humanity.

But still another thought lends encouragement to the student of this phase of Nature's activity. The Guides of humanity may and do apply the forces of our karma upon individuals and masses of men in such a way that the bad or negative karma—that which is representative of the forces erroneously used by us—becomes most beneficent in its action.

Who has not seen that hardness of heart is often easily relieved by a gush of tears? And what of the soul-value of repentance for the erring one when heart-pangs have outworn the pride of personal resistance?

The Great Teacher of the New Testament constantly taught by His own life and words the value of an attitude both of strength and pliability. Karmic discharges of suffering mean, very often, stubbornness of attitude. We must learn that our feelings are not only to be controlled but used and that their uses must lead us constantly into contacts with new phases of our kinship with God's nature.

The unhappy karma of Man may be used in other ways—as in his guidance into wise ways of action that will keep him steadily travelling along the major lines of evolving.

What a joy to know that though we cannot see the Way for ourselves except by steps, there are Those Who view the Way as a whole and lead us steadily onward to our goal.

W, V-H.

THE NEXT STEP FORWARD

America, as I write, is settling the details of her plans to help the Allies in their great advance upon the Central European Powers. It is an immense relief to know that she has definitely committed herself to the defence of the right; she will do thoroughly what she has set her hand unto, and she will be present when the future peace of the world is settled by International Conference. One pities the deluded German peoples, that they should have been so terribly deceived by the junkers; but our understanding of the operations of Karma give us a general insight into the justice of their cruel lot,—a lot that is the inevitable climax (and, I think, end) of the Teutonic peoples in and since the days of Caesar.

America having entered, and we having done our part, however small, in committing her to the Right, now comes to us the next great move in the game of nations: the creation and carrying out of a program in education which will take due account of the great facts of the mechanics of evolution, Karma and Reincarnation, and of the great spirit of Love that broods over the machinery. One nation after another in the present crisis has come to see that there is something basically wrong with her system of education, and has set out to make reform. We in America are not in so bad a way, for in its fundamentals of technique and in moral basis generally our Education is sound. But surely it is in some ways faulty, since it produced a nation that could stand so long outside a conflict in

which such great principles are at stake! We must look at our schools in the light of the world's great awakening. We must see how we can bring back to our children the spirit of chivalry and banish forever the worship of the triumphant dollar. We must see how we can encourage in our girls and boys a fine independence of mind and judgment different from mere truculent, wilful aloofness or unthinking imitation.

We must see, in short, how we can give to our Brothers through our system of education the best heritage that can come to them from their past lives and past actions. To this we must now set our hand.

F. K.

The right motive for seeking self-knowledge is that which pertains to *knowledge* and not to *self*. Self-knowledge is worth seeking by virtue of its being knowledge, and not by virtue of its pertaining to self. The main requisite for acquiring self-knowledge is *pure love*. Seek knowledge for pure love, and self-knowledge eventually crowns the effort. The fact of a student growing impatient is proof positive that he works for reward, and not for love, and that, in its turn, proves that he does not deserve the great victory in store for those who really work for pure love.

The "God" in us—that is to say, the Spirit of Love and Truth, Justice and Wisdom, Goodness and Power—should be our only true and permanent *Love*, our only reliance in everything, our only *Faith*, which, standing as a rock, can for ever be trusted; our only *Hope*, which will never fail us if all other things perish; and the only object which we must seek to obtain, by our Patience, waiting contentedly until our evil Karma is exhausted and the divine Redeemer will reveal to us his presence within our soul.

H. P. Blavatsky, in "*Practical Occultism*."

WARS: THEIR MEANING IN EVOLUTION

Probably very few world-problems prove themselves more difficult of explanation than that of wars. They seem to be necessary. Nations may love peace ever so much; but there come times when they find themselves compelled "to take up arms against a sea of troubles, and by opposing end them." It has been clearly shown by the history of the last few years that nations are sometimes drawn into all the rigors of war, without in the least desiring to do so. A kind of overhanging fate seems in some cases to crystallise a series of events out of the unseen world and project them into concrete, visible form.

Often whole countries may determine that they must go to war even though they have done all they could do with honor to avoid war.

Few men, if any, try to justify wars for their own sake, as something to be valued in themselves. Even the most extreme militarists would hardly dare to maintain that wars are good because of their own nature or attendant circumstances. The great militarist, General Sherman, said that "War is hell," and most men who have seen much of real war, especially the present world war, doubtless agree with Sherman. The most that is usually said for war is that it is not wholly evil, that it has some aspects which are not to be condemned outright. In other words, the ordinary philosophies of the day, if they try to justify wars at all, do so for other reasons than the "goodness" of war.

If the philosophy of modern German militarism is consulted, the information reads somewhat

as follows: "Wars are to be highly esteemed, because they are means to great ends. There must be progress in civilisation, in the spreading of 'Kultur,' in the organisation of states upon the principles of efficiency and material prosperity. The state is the logical unit in world-progress. It is the duty of a state to be strong and powerful and to compel obedience from its citizens, in order that the undivided strength of the state may be used to overcome such backward nations as may stand in the way of civilisation and world-progress. For this purpose wars are necessary and right." To this may be added the statement that the state, in order to be efficient and powerful, must be governed by an hereditary autocracy. That the militaristic philosophy of the German government regards "means to an end" as justified, if the "end" itself seems good, has been shown over and over again in the methods used in German warfare.

But, fortunately for the world, this philosophy is not held by the majority of the countries now engaged in the world-war. Most people who have an understanding of ethical ideas do not think that it is right to inflict wrong in order that a supposed good may result. It is generally fairly well understood that wrong actions can, through their own influence, only result in correspondingly evil results. "Hatred ceases not by hatred; it is by love alone that hatred ceases." "Love thy neighbor as thyself."

The common philosophy of life regards war as "a necessary evil." While many nations in the past history of the world have engaged in wars as "means to great ends," it is probably

true that many more have gone into war with the feeling and thought that the war was a necessary evil, out of which they would try to gain a resulting good. Most men understand that the affairs of the world sometimes get badly "muddled up," in spite of earnest efforts to prevent it, and then there may come to be situations where war is the only possible course to be taken, consistent with duty, honor and the best interests of the world. The average man sees no reason for wars: they are hideous, destructive and full of evil, out of all proportion to the good that may be found in them. But he accepts wars, when they come, more or less philosophically as matters belonging to the life of humanity, and he is not utterly dismayed by their difficulties. If he finds it his duty to fight for his country, he accepts the situation willingly enough and fights hard, with the feeling of performing his duty, without hatred of the enemy. Thus it is true that men usually deal with the problem of war in a very common-sense way, even while they do not understand the real significance of wars in the life of humanity.

Curious explanations are given, when they are actually attempted, of the deeper causes of wars. The old-fashioned religionist may see in war the chastising hand of a deity angered beyond the limits of patience by the sins of the world. The materialist, at the other extreme, regards wars as due wholly to human actions, and he would try to prevent them by better laws and material conditions. Somewhere between these two very divergent views may be found all kinds of explanations for wars, which are more or less sup-

ported by facts and also by reason and logic. But practically all the explanations are incomplete. They may be true as far as immediate causes are concerned,—such as national jealousies, commercial greed, national aspirations, necessities of struggle for outlets for national life and energy,—but they do not give a full and satisfying explanation. There is always found the note of mystery unsolved and of incompleteness.

But how can we hope to explain wars in terms of the life of humanity as long as we do not understand human life itself? We may only gain a deep insight into the meaning of wars after we have grasped some of the fundamental laws of human life. These are: 1) the fact that there is a continuous evolution of human life, in distinct and permanent units or individuals; 2) that these human individuals or egos live many lives on earth as personalities; and 3) that there is in operation all throughout the realms of nature, both visible and invisible, a great and universal Law of Justice, which is continually making readjustments and balancings, and correcting excesses, in human life as well as in all things and events that occur in nature.

With a knowledge of these three fundamental laws of life,—the evolution of the soul, reincarnation and karma,—it is possible to gain a new and larger view of life which will enable us to understand the meaning of wars in the life of humanity. The life of our present humanity is simply a stage in the evolution of human life, just as a personality represents merely a stage in the evolution of the real man within the personality. The life of humanity is not wholly to

be regarded from the stage of evolution in which it is found at present; it must also be studied both with regard to the past stages through which it has struggled and the higher stages of evolution and perfecting which lie still far ahead of the human race as we know it.

If we realise that all human beings, through long periods of time, have developed from very primitive and imperfect creatures, living more the life of an unreasoning brute than that of an intelligent being, then we can see that much of the life of humanity in the past must have been what we should now consider, and do consider, as very evil and immoral. Much was done which brought about painful re-adjustments and reactions by nature upon the men who acted out of harmony or wrongly. But much of the old karma of men, as these incompleated actions and as yet unbalanced accounts of men with nature are called, still remains to this day as obstacles which must be overcome or as a debt to nature which must be paid in full sometime, somewhere. Sometimes a great mass of old karma, or unexhausted effects set in motion by men in past eras of history, may suddenly break out into visible shape and a great catastrophe may result.

When whole nations are thus acted upon by the unseen forces of nature, as well as by their attendant visible effects, then there may come to be wars and armed clashings. The men who are involved in a war are, individually and collectively as a nation, simply reaping the results of the actions of their own past. If a nation suffers unjustly to-day, it may be considered an indication that the people sometime in their past have un-

justly inflicted suffering upon another nation. In human evolution the law of karma may be briefly stated in the words of the Christian scripture: "Whatsoever a man soweth, that shall he also reap."

Wars do occur and we must regard them as a part of the scheme of evolution of human individuals. This does not mean that we should consider wars as having a pre-determined part in evolution, but as the necessary result of human actions, all of which are dealt with by the laws under which evolution takes place. Thus, when men bring about the conditions which make violent readjustments necessary, then wars may come into existence into the world. Wars, in other words, are often made inevitable by the actions of men, acting as a nation, and then the people who in their past acted wrongfully or erroneously, must reap the consequences of their own doings. But in going through the war, the people are somewhat purged from their own karmic impurities and relieved from some of the burden of their old debt to nature. Wars would usually give rise to other wars, until the egos concerned learned to fight without hatred and were ready to admit that they could settle their quarrels with their enemies in better ways than by methods of war.

Thus war is to be regarded as a normal, though not a necessary, part of the scheme of human evolution. War results naturally from the interrelations of undeveloped men, and is itself a means for ridding them of much of old karmic difficulty. It is not to be looked upon as something from which one should turn away in horror, but rather as a kind of bad medicine which it is sometimes

necessary to take in order that the body may be purged of harmful and poisonous matter. War has its place in the lives of unperfected men in this period of human evolution, but it is only a matter of time when wars will be abolished and no longer useful in working out old karma.

Besides the purifying action of wars on the old karmic debts of men, there is another negative virtue connected with war. It breaks up old and worn-out forms of thought, feeling and action, old hindering customs, traditions and false ideas which had been clung to as sacred things and truths. Revolutions usually overthrow many evils which had established themselves in the old government and hampered the free expression of the national life. Thus the present world-war will probably result in the overthrow of those old modes of thought and action which belong to the medieval times of Europe when might was regarded as right. Old ways of thinking are sometimes more limiting and binding than physical difficulties. Although subtle and invisible, human thoughts have very great power over men.

There are also many important positive virtues to be derived from war. The very training of a soldier develops confidence, strength, skill and endurance. Wars of to-day teach men more and more clearly that principles are more important and valuable to humanity than physical life. They inculcate a noble altruism and spirit of willing self-sacrifice for the welfare of the country. Above all, they develop the realisation of the duty of the citizen to the state which protects him.

It is obvious that as long as a man regards his present life on earth as the only one, he is

not able to appreciate the great value of sacrificing that life for the sake of duty or principles; but the moment that he views this life as only a day in the life of his true self, the ego, then the importance of developing all positive qualities will become clear to him. It can not be denied that war gives opportunity for men to exercise themselves in many of the sterner virtues and to develop the more heroic qualities of character.

C. S.

FREE WILL AND KARMA

There is one Life (which is Love), one Will, one Substance. We are offshoots,—sparks from the Divine Flame. We are one; yet, having attained individuality, we live separate lives on earth,—interwoven but separate.

We cannot escape the evolutionary trend of humanity or the karma of our race and family, yet we each have a self-made karma, made of our own free will: woven in with the greater karma, yet weaving a little distinctive pattern of its own.

I cannot live your life, nor you mine.

I cannot think your thoughts, nor you mine.

I cannot do your will, nor you mine.

Thus we are free, one from another, yet one in the Universal, and as soon as we realise this unity our separate wills become outwardly expressed as one with the Divine Will. And then consciously do the Will of the Father. And then the goal of perfect happiness is reached.

Adelaide Cox.

THE EGO AND THE PERSONALITY

A voyageur,—one who has the desire to travel far and up,—going swiftly forward, eyes earnest with purpose, wistful with longing, deep and dark with realization,—is moving steadfastly on. Running toward the highway, there comes a child, a joyous child, flower-laden, dancing.

The traveller pauses momentarily. The child stretches forth a hand, his eyes growing serious with the question: "Can you tell me the way?"

The traveller quivers; her face shines with a great light. She stretches forth her arms and points upward. The child looks, but turns back to the traveller and mutely stretches forth his hand to her.

The traveller trembles, a great storm seems to shake her. Her eyes, now full of hurt, follow her yearning hands, stretching upward. At last, after a seeming eternity, they drop, covering her face; bracing herself, the trembling ceases. She stoops quickly, gathering the child close, with a protecting arm, takes his hand, looks into his happy face, saying: "Come; I will *show* you the Way." Her face shows new lines, and deep within her soul a new note is struck.

The child, taking her hand, dances forward, tossing his flowers high in the air, singing his happy song, as he ever catches and tosses them.

When his flowers wither and die, the traveller gathers him new ones from among the rocks where they grow.

Anon.

NOTES FROM THE JAIN RELIGION

A recent issue of the *Jaina Gazette*, of Lucknow, India, gives the principal addresses delivered at the All-India Jain Conference of December, 1916. The outstanding points which were emphasised are: the need in these times of a truer spirituality and devotion to Truth, and the conforming of the outer life in the world to the laws of the true spirituality. In short the world needs Truth and the living of the true life.

A few extracts are of especial value:

"Only the other day the Bishop of London preached a sermon on *The War and Religion*. Since the War some people have begun to condemn European civilisation and European religion, which chances to be Christianity. The Bishop wanted to answer the charge of futility against Christianity. His answer took a two-fold form. He said: People argue that if there is a God, and He is a good and all-powerful God, why does He not stop this terrible War? To this the Bishop replies: God is good and all-powerful, but He is not 'arbitrary.' To the charge that Christianity is futile, because these Christian nations are so bloodthirsty and inhuman, he replies: These nations only *profess* Christianity; they are not really Christians at all, except a few individuals here and there.

"Both these replies are perfectly correct, although according to Jainism they do not go far enough and deep enough. The conception of God in Europe is still far from the Truth. God is an Ideal and not a personal, anthropomorphic father. This is the true reason why He does not stop the War. He has neither willed it, nor created it, nor created its instruments; He has nothing to do with it. The stern and impartial Law of Cause and Effect (Karma) has brought it into being and will as surely put an end to it. The human passions of Anger, Pride, Greed and Deceit (the four *kasayas* of Jainism), are the origin, the feeders and the explanation of the savage fury which is rampant in Europe now.

But the second answer of the Bishop that the European peoples are Christian merely by profession makes a painful suggestion to my mind. The Jaina Community is Jaina merely by profession. In truth they and Jainism are far apart. . . . Jainism . . is the solidified Rajput instinct of 'Never say die!' and it shall yield to nothing but Truth. Now the pursuit of this creed needs keen perception of the self and the non-self in their rich and bewildering vastness. Then it needs courage of a super-human kind to follow the light of this tremendous perception. The real path is difficult, too hard for our pursuit. But instead of recognising it as such, we slur over the difficulty, dilute it by maxims and considerations and thus divert it from its real significance."

"Shall I presume to lay down before you the true test of Jaina spirit? The truest test, to my mind, is this: How far the soul of the man habitually feels his kinship in love, sympathy and co-operation with every being that lives, human, sub-human and superhuman; how far the soul perceives the eternal, uncreated, immortal existence of the conscious soul and the unconscious elements of Matter, Time, Space, Rest and Motion; how far the soul of man habitually turns to the Passions of Anger, Pride, Deceit and Greed as the bonds which fetter him in the pain and slavery of the world; and how far this soul of man, saturated with ever-vigilant perception and and ever-ready compassion, is willing and eager to help every other soul, Jaina or non-Jaina, by precept, example and encouragement on to the path of Final Deliverance in Nirvana. This soul and none other is, in my humble opinion, the true Jaina."

"Let us follow Light boldly, courageously, even though we seem to be alone on the Path. Let us not shrink into the darkness of despair or inaction, because the world is not with us, or would stamp our innermost convictions as condemned by social or ritual conventions. This sort of Loneliness is a wise virtue in Jainism. It is supported by three of the twelve: *Anupreksâs*, Reflections, *Asarana* and *Ekatva*, and *Anyatva*. *Asarana* is the contemplation of the fact that no one can protect us from the fruition of *Karmas*. *Ekatva* is the contemplation that we are ourselves the doers and enjoyers

and makers of our life here and hereafter. *Anyatva* is the contemplation that all else (the body, world, etc.) is separate from us. With these practical injunctions a true Jaina cannot be oppressed by the utmost Loneliness, to which his pursuit of Truth in disregard of *all* conventions might condemn him."

"The mind of man is indivisible and a perfect citizen is the man whose mind is a perfectly harmonious blend of religion and politics, whose life is a perfect discharge of his duties in both these important departments of human life. But some of my young friends commit the mistake of glorifying too much what they understand or misunderstand by *politics*. Politics is the science of citizenship. It is a long, long road of discipline and organised activity, by which a nation approaches politics."

"The Sun of Truth shines for us as warm and life-giving as ever. It is only the mask of social death which we are wearing, that makes us inglorious, cattle-like living beings, instead of the magnificent brothers of humanity which it is our birth-right and daily duty to be."

"To my mind greater importance ought to have been attached to female education than to the education of males, because it has rightly been said that women are the real makers of a nation. No nation has ever become great unless its females were educated, and we were also great when our women were educated. During the present time we find that the women of European countries are doing wonderful things in connection with the War. Do you think that all that were possible unless they were educated?"

"History teaches us the lesson that:

"'Who is it in the world who ever enjoys uniform fortune? Prosperity and adversity are ever moving like day and night. He who is king to-day becomes a beggar tomorrow. He who is merged in mirth to-day, weeps for woe to-morrow.'

"But history also teaches us another lesson that:

"'What pity if there be a fall after prosperity? But surely it is a pity if there be no rise after a fall. It matters not if the sky-pervading moonlight wanes. But deplorable it would be if it did not appear again.'"

AVOIDING KARMIC DEBTS

In commercial life it is evident that many of the debts and obligations that men incur are never met, either through inability or through sheer evasion and rascality. Furthermore, we know that he who thus escapes, rarely suffers for his baseness, at least so far as his cash account is concerned. Is it possible to evade karmic debts in this way? Can one escape unscathed, even granting that he knows what he owes?

From a study of the law of karma we are obliged to answer this question in the negative. It is literally true that a man must reap exactly what he sows, nothing more, nothing less.

But there are very many ways to pay debts! Suppose one man kills another. Will it be necessary in some future time for the slayer to be murdered by his victim? Not at all. He may, for example, devote a life to loving and caring for the one he wronged in times past. This would even up things just as surely as would a reversal of the killing process.

"Sacrifice" is the key to the whole problem. He who has learned to sacrifice is master of his fate. Karma will soon lose its hold on him, for he is no longer attached to worldly things. Incurring no new debts, he swiftly pays all old ones, and in this way gains freedom.

And why be free? Is it solely for the purpose of enjoying life without having the troubles and trials that burden other men? Surely it is not so; the real goal is to be free in order to help others.

I. I. Nelson.

NATIONAL CONSCIOUSNESS

Life is a wonderful unity and oneness, but in our human field of experience it appears to be a diversity and multiplicity. That is to say, the character of separateness seems to be always most prominent and fundamental.

But, if we study life carefully, and study it especially in the light of certain well-known facts in organic evolution, then we may see that the unity of life is a reality even in our worlds of human consciousness. And it is an evolving reality. It is continually turning more and more to the spiritual worlds and is evolving organisms of a higher type than existed in the earlier stages of evolution.

The lowest forms of the lowly amœba organism are single cells of protoplasm; they are the simplest physical bodies of the animal kingdom. Yet even they are wonderful complexes, built up out of innumerable physical particles, the life of the creature holding these particles together by some unifying force, yet allowing them to exert upon one another the ordinary molecular forces which belong to matter. Of the nature of the forces which make the amœba organism what it is, we know but little, except that it is life, or a higher type of energy than belongs to physical matter.

These simplest amœbas live their own separate lives, quite independently of the life of other amœbas. They carry on all the typical life-processes which are found in higher organisms. They maintain their bodies by moving about in search of food and take it in, digest it and build it into their own bodies. They reproduce them-

selves by simple division into two parts, each of which grows by taking in food until it has reached the normal size when division again takes place.

But among the many species of amœba organisms there are found some which do not immediately separate into two parts when they reproduce themselves. The cell division is complete but the resulting cells remain together for some time, thus sharing a common life, but finally they too separate. Further stages of unifying separate organisms are noted in nature, until we find that a large number of cell divisions take place but all the cells remain together and do not separate at all. This, then, has resulted in the formation of a higher type of amœba, an organism built up out of many cells.

With the appearance of multicellular organisms entirely new and wonderful possibilities present themselves. The single cell had to attend to all the details of the business of making its living and maintaining the race. Every cell had to do all the work by itself. Therefore the amœba could not enter upon complex activities, but had to restrict itself to the very simplest acts that were absolutely necessary. But where there are many living cells or units of life closely associated together in a common life, there may be specialisation and division of labor. One group of cells may learn to do a particular kind of work and do it extremely well and may modify or build its own cells in such a way that they shall be naturally adapted to do that particular work. Other groups may do likewise, choosing other lines of work, until the whole list of activities suitable for the organism is taken care of by the

various groups of cells. It is thus clear that an organism made up of such groups of cells, called organs, can deal with the problem of living in a much more complete and effective way than could the single-celled amœba. If we need to consider some good illustration of the power of close association and organisation we have a splendid example before us in the organism that is known as the German army. By its wonderful organic character it has been able to accomplish things which seemed almost impossible before. Of course, the motive power that uses such a complex machine as a single body is quite another matter. We have here merely called attention to what may be done in the way of efficiency in the world of physical things.

Now, when a physical organism has been built up into a complex unity, then the life that ensouls that organism may experience a new stage of advancement. And it is the life which is really the important thing. Bodies die and perish; but life lives and persists. The life which can live in an amœba is very cramped and limited. It can only express itself in the crudest ways. But when the body becomes more complex then the life in that body will also be more complex. The evolution of life and form go together: they are simply two different aspects of one single fact in nature.

In the first organisms which are built up out of many cells, the simple lives of the cells are all still present and active. The cells still do very much of the work of single-celled animals. But a part of the life of each one of the various cells is now doing work which belongs no more

to the simple isolated life of a single cell, but to the life of the much more complex creature. This part, then, has made a great step in advance in the evolution of life. It has developed and is developing new powers and new phases of consciousness.

The relation between the single cells and the complete organism is most beautiful and interesting. It is that of the whole and its parts. The whole could not exist without its parts and the parts are now maintained more efficiently and securely by the whole. The interests of the single lives have, to a large extent, been taken care of by a higher form of life, and yet that higher form was evolved out of the lives of the single cells. A part of the collective life now deals with life in a much larger way. A higher consciousness can thus result.

The life that is found in mineral substances, such as rocks and earths, is very limited, because it must express itself in mechanical ways, chiefly in motion. When the life of the mineral is once assimilated by the more highly evolved life of a plant, then it may share in the life of the plant to some extent and the power of sensation, of feeling, in its very primitive stages is developed. Plant-life continues to evolve until the plant-form, fixed throughout its life to one spot, can no longer give it adequate expression. When this point is reached the life of plants ensouls the lower forms of animal life, and there passions and desires are developed as the life evolves finally into the higher animals.

(To be continued)

C. S.

READING THE NEWSPAPER

It is something of a revelation to those who are developing within themselves the capacity for seeing things in their larger relationships, to realise how even the commonest activities of life take on importance and dignity. In the larger view of life which is gained by the earnest student of the science of life, all things are so closely interwoven and inter-related that it is impossible to call anything trifling or unimportant in itself, but only in a relative sense.

Take for instance the common act of reading the daily paper. Ordinarily men read it chiefly for the sake of gratifying their own desire natures, to obtain from the various sensational news items just those feelings and thrills which are most natural for their astral bodies to indulge in. In other words, most men do not read the paper because they need to know the news it contains or because they intend to make use of it in ways which will help the world, but because of the emotional and mental stimuli and sensations which they will obtain. The proof of this is easily recognised by observing how men read their newspapers, what parts they read and what they pass over, and how they discuss with one another what they have found of interest. On the whole they do not even read for the purpose of getting facts which may benefit them personally, but merely for the sake of indulging their desire natures, which are constantly demanding change and new sensations. Under these conditions one can hardly say that the reading of newspapers has an elevating effect on the civilisation of the world: it

belongs decidedly to the lower phases of civilised human life. Sometimes it may be really harmful.

But the student of life and the laws which deal with human evolution knows that every action is symbolic of higher truths and more important meanings than appear to the superficial observer. He therefore tries to enter into the spirit of the action and consciously to relate the action to the higher truths and realities which it involves.

Now what are these truths and realities? The newspaper presents to its readers primarily a series of accounts of the very recent events which have occurred in the world, in the state, and in the community of the reader. It therefore gives, from day to day, a summary of the life of the world, state and community. This daily life is usually trivial, when considered superficially, but it becomes of very great importance when viewed as a necessary integral part in the experience of humanity and the evolution of the human race. It deals with international relations, national ideals and progress, and with the facts of real interest for the community. The different happenings, considered by themselves, are perhaps of no higher importance than the average readers think they are, but they may be viewed as parts of great unfolding schemes and these belong to the long sweep of time of eternity and are therefore of the higher truths and realities.

Therefore, those who recognise the existence of these permanent truths may, while reading their daily paper, think of them and of their relation to the events in our world, which are their expressions in time. In other words, one may study the isolated events of life, such as make up the

news items of the paper, in their relation to their causes and their further effects, and in their partially expressing larger truths. In this way some of the news of the day is seen to have a meaning and one of great value because it belongs to larger realities. The careful and conscientious reader will pick out for his reading those news items which are actually of importance in the scheme of evolving, and help their positive influence for good by definitely making more strong by thought those relations, out of all possible ones, which are helpful to the life of the world.

Thus, to be more specific, the student of the laws of life will read his daily paper with regard to the importance of the news items as seen in the larger view of the world's life, with regard to their truthfulness, and finally with regard to helpfulness in the larger evolution. He will read only those pieces which are concerned with things that are really of value and importance, not those which are trivial and merely sensational. He will try to find the meaning of each event in its own field of action and try to see its place not only in the life of the day but in the larger and longer life. He will add his strong thought of approval to such ideas as he recognises to be of value for the worlds, while he will strongly deny in thought those things which are untrue, such as false ideas, principles and plans of action.

C. S.

TAO PHILOSOPHY

Tzu Ch'i of Nan-kuo sat leaning on a table. Looking up to heaven he sighed and became absent, as though soul and body had parted.

Tzu Yu, who was near him, exclaimed: "What are you thinking about that your body should become thus like dry wood, your mind like dry ashes? Surely the man now leaning on the table is not he who was here just now."

"My friend," replied Tzu Ch'i, "*to-day I have buried myself*. . . Do you understand? . . . Ah! perhaps you only know the music of Man, and not that of Earth. Or even if you have heard the music of Earth, you have not heard the music of Heaven."

"Pray explain," said Yen Ch'eng Tzu Yu.

Tzu Ch'i continued: "The breath of the universe is called wind. At times it is inactive. But when it is active, every hollow resounds to its blast. Have you never listened to its roar?"

"Caves and dells of hill and forest, hollows in huge trees,—these are like nostrils, like mouths, like ears, . And the wind goes rushing through them, sniffing, snoring, singing, soughing, puffing, purling, whistling, whirring, now shrilly treble, now deeply bass, now soft, now loud; until, with a lull, silence reigns supreme. Have you ever experienced such a disturbance as this?"

"Well, then," asked Tzu Yu, "since the music of earth consists of nothing more than holes, and the music of man of pipes and flutes,—of what consists the music of Heaven?"

Tzu Ch'i replied, "The effect of the wind upon these various hollows is not uniform. But what

is it that gives to each the individuality, and to all the potentiality, of sound?

"Great knowledge embraces the whole; small knowledge, a part only. Great speech is universal, small speech is particular.

"For whether the mind is locked in sleep or the body is released in waking hours, men are always subject to daily mental worries: indecision, lack of penetration, concealment, fretting fear and trembling terror. Now like a javelin the mind flies forth, the arbiter of right and wrong. Then, again, it remains firm, guarding the rights which it has secured. Then, as under the blight of winter, comes a gradual decay, a passing away, like the flow of water, never to return. Finally comes the check, when the failing mind, choked up like an old drain, fails to see the light.

"Joy and anger, sorrow and happiness, caution and remorse, come upon man by turns, with ever-changing mood. They come like music from hollowness, like mushrooms from damp. Daily and nightly they alternate within man, but he cannot tell whence they arise. Can we then hope in a moment to find their very Cause?

"If it were not for these emotions, *I* should not be. If it were not for *me*, they would have no place. This much we know; but we do not know what it is that brings them into action. Perhaps it is a *soul*; but we have no clue to its existence. That such a Power operates is quite credible, though we can not see its form. It has functions, but it has no form.

"Consider the human body with all its manifold divisions. Which part of it does a man love most? Does he not cherish all equally, or has he a

preference? Do not all equally serve him? And do these servitors then govern themselves, or are they grouped into rulers and subjects? Surely there is some soul which rules them all.

"But whether or not we find out what are the functions of this soul, it matter but little to the soul itself. For, coming into existence with this mortal body of mine, with the body's exhaustion its rule will also be exhausted. To be harassed by the wear and tear of life, and to pass rapidly through it without being able to arrest the course of life,—is this not indeed pitiful? To labor without ceasing, and then, without living to enjoy the results, worn out, suddenly to depart, one knows not whither,—is not that a grievous thing?

"What advantage is there in what men call *not dying*? The body decomposes, and the mind goes with it. This is our real cause for sorrow. Is the world so dull as not to see this? Or is it that I alone am dull, and others not so?

"If we are to be guided by the criteria of our own minds, who shall be without a guide? What need to know of the alternations of passion, when the mind is thus allowed free play? But for a man to admit the idea that contraries are real, is like saying: "*I went to Yüeh to-day, and got there yesterday.*" Or, like placing nowhere somewhere.

"Speech is not mere breath. It is differentiated by meaning. If you take that away, then you can not tell whether it is speech or not.

"But how can TAO be so obscured that we speak of it as true and false? And how can speech be so obscured that it admits contraries as real? How can TAO go away and yet remain? How

can speech exist and yet be impossible?

"TAO is obscured by our lack of understanding. Speech is obscured by the gloss of this world. Hence the Confucians and Mihists each denied what the others affirmed, and affirmed what the others denied. But he who would reconcile negatives and affirmatives must do so by the light of nature.

"There is nothing which is not objective; there is nothing which is not subjective. But it is impossible to start from the objective. Only from subjective knowledge is it possible to proceed to objective knowledge. Hence it has been said by Hui Tzu: 'The objective emanates from the subjective; the subjective is consequent upon the objective. This is the *Alternation Theory*.'

"Nevertheless, when one is born, the other dies. When one is possible, the other is impossible. When one is affirmative, the other is negative. Therefore the true sage rejects all distinctions of *this* and *that*. He takes his refuge in GOD, and places himself in subjective relation with all things.

"And since the subjective is also objective, and the objective also subjective, and as the contraries under each are indistinguishably blended, does it not become impossible for us to say whether subjective and objective really exist at all?

"When subjective and objective are both without their correlates, that is the very axis of TAO. And when that axis passes through the center at which all Infinities converge, then positive and negative alike blend into an infinite ONE. Hence it has been said that there is nothing like the light of nature.

"To take a horse in illustration of a horse not being a horse is not so good as to take something which is not a horse. The same is true of fingers.

"So with the universe and all that is in it. These things are but fingers and horses in this sense. The possible is possible; the impossible is impossible. TAO operates, and certain results follow. Things receive names and are what they are. They achieve this by their natural affinity for what they are and their natural antagonism to what they are not. For all things have their own particular constitutions and potentialities. Nothing can exist without these.

"Therefore it is that, viewed from the standpoint of TAO, a beam and a pillar are identical. So are ugliness and beauty, greatness, wickedness, perverseness and strangeness. Separation is the same as construction: construction is the same as destruction. Nothing is subject either to construction or to destruction, for these conditions are brought together into ONE.

"Only the truly intelligent understand this principle of the identity of all things. They do not view things as apprehended by themselves, subjectively; but transfer themselves into the position of the things viewed. And viewing them thus, they are able to comprehend them, nay, to master them;—and he who can master them is near (to Truth). So it is that to place one's self in subjective relation to external things, without consciousness of their objectivity—this is TAO. But to wear out one's intellect in an obstinate adherence to the individuality of things, not recognising the fact that all things are ONE,—this is called *Three in the Morning*."

"What is *Three in the Morning*?" asked Tzu Yu.

"A keeper of monkeys," replied Tzu Ch'i, "said with regard to their rations of chestnuts that each monkey was to have three in the morning and four at night. But at this the monkeys were very angry, so the keeper said they might have four in the morning and three at night, with which arrangement they were all well pleased. The actual number of the chestnuts remained the same, but there was an adaptation to the likes and dislikes of those concerned. Such is the principle of putting one's self into subjective relation with the things of the external world."

Adapted from Giles' "Chuang Tzu."

BOOK REVIEWS

Realization Made Easy, by Kate Atkinson Boehme. The Elizabeth Towne Co., Holyoke, Mass.

The central theme of this book is the Oneness of Life, in particular the application of this idea to the problems of life. Starting from a discussion of our inner source of power, the Ego, which is one with God, the author shows how the use of this power will enable one to mold his own destiny, how it will increase thought efficiency, conquer pain and do away with old age. The best chapter is devoted to an analysis of the writer's own experiences in the struggle for "Realization."

The book shows out the serenity and joyfulness that are to be found in practically all New Thought writings. It teaches the idea of Brotherhood, that is to bind all men into one great family. This is the keynote of the future.

Really, though, can one reach full Realization in one short life? Is not the goal so lofty and progress toward the goal so slow that many lives on earth are necessary to reach the goal?

Meditations for Life and Power, by Florence Morse Kingsley. The Elizabeth Towne Co., Holyoke, Mass.

The subjects covered in this little volume are scattered

from "A Treatment for Grippe" to "Seeing God." In so far as the meditations show aspiration they are to be commended. Those that could possibly be tinged with selfishness soon would lead one to dangerous ground. We think parts of the book could be helpfully used by all, especially if we add the thought that we suffer for good and sufficient reasons, because of "sins" or errors in the past and that no one is given more than he can bear.

I. I. Nelson.

FIELD NOTES

Denver Group reports regular weekly meetings held on Mondays, 2:30 to 4:00 p.m., with Mrs. Liela Clough, teacher, and Rosa B. Sutton, Recording Secretary. The average attendance was ten. Subjects considered were: Reincarnation among the Ancients; Death Penalty or Life Imprisonment?; Effect of Narcotics; The Desire Forces in Nature; Forbearance; Why We Are Here; Karma and Forbearance; Purity and Harmony. The interest in the mysteries of life and death is increasing among the students of the Group.

Report of the Austin Group: "The *Legion* Group of Austin, Texas, has carried on two chief lines of work: Open meetings have been held each Friday evening at eight o'clock. These meetings sometimes took the form of Round Table discussions and various phases of karma and the reactions that resulted from certain lines of conduct were discussed at length. Lectures were given on some of the important movements of the present time, such as the war, education, religion, and others. Stereopticon lectures were also given from time to time.

The other line of work consists in placing the magazine on a number of reading tables where literature is kept for the waiting patient or client.

"We have been encouraged to keep up this form of *Legion* work by the many questions that came to us from those who read the magazine at their time of waiting in the outer offices of doctors or lawyers.

"Our membership is too small for extensive committee work, but we have tried the plan of assigning a member

to each of the following lines of work: 1) Distribution of Literature; 2) Programs for meetings; 3) Magazine Subscriptions; and 4) Membership. It works!"

The following excerpt is from a letter which was received by a *Legion* member from a friend in Japan:

"I am very glad to learn that you are now fully recovered and actively attending to your office work as well as to spiritual development. Those magazines (REINCARNATION) which are continually being sent to me through your kindness are affording me much restful pleasure and I have to congratulate myself for the good luck (karma) of being placed in such a position as to enjoy reading them and understanding the deep problems while so many are left ignorant and wandering about in intellectual darkness. I can not help thanking Him for having brought you and me together. It is indeed with a great pride that I recollect that Japan was once the seat of this deep, religious teaching, though now very much invaded by so-called modern civilisation. It is the duty of the children of Japan to raise and uplift once more the lost standard of this country into truly worthy conditions, both from spiritual and material points of view."

Our workers in New Zealand are steadily building up a strong and healthy organisation. Nineteen new applications for membership have lately been received and certificates are being issued. A new Group in Dunedin, to be named the "Hermes Group," is receiving charter.

Members wishing to donate books and pamphlets on karma and reincarnation or subscriptions to this magazine, to prison libraries, where they will be appreciated, will please write to the Secretary of the *Legion*. Neatly bound volumes of REINCARNATION for 1914 and 1915 can be had for only seventy-five cents. If placed in public libraries and catalogued, they will reach many people who need and are ready for the knowledge of karma and reincarnation.

Summer is here, and many of our Groups are taking a vacation, to resume work later with renewed vigor. Others are continuing work, and will gain the karma of greater devotion, steadfastness and endurance.